



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

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| 1. <i>Ttaha</i> . ¹ | طه |
| 2. Not We descended on you ^g The Qur'an ^x to [you ^s] (have) misfortune. ² | مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ |
| 3. Except a reminder ^{w³} for whomever <i>yakhsha</i> ([he] reverentially-fears). | إِلَّا تَذَكَّرَ لِمَنْ يَخْشَى ﴿٣﴾ |
| 4. A descending ⁴ from Who ^p [He] created the Earth ^w and the Heavens ^w the highs. | تَنْزِيلًا مِّنْ حَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى ﴿٤﴾ |
| 5. <i>Ar-Rahma'</i> no on The <i>Arshe</i> ⁵ (<i>Throne of Kingship</i>) <i>istawa</i> ⁶ ([He] set Himself). | الْرَّحْمَنُ عَلَى الْعَرْشِ أَسْتَوَى ﴿٥﴾ |
| 6. For Him what (are) in the Heavens ^w and what (are) in the Earth ^w and what (are) between [them] both and what (are) under the <i>thara</i> ⁷ (<i>moistened-soil</i>). | لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُما وَمَا نَحْتَ الْثَّرَى ﴿٦﴾ |
| 7. And <i>en</i> (ij) ⁸ [you ^s] louden by the say then verily He knows the secret and <i>akhfa</i> ⁸ (<i>more hidden</i>). | وَإِنْ تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ الْأَسْرَ وَأَخْفَى ﴿٧﴾ |
| 8. Allah, no an <i>elaha</i> (<i>a deity</i>) except Him; for Him (are) the names the <i>husna</i> ^w (<i>ultimate-around-most-beautiful</i>). ^w | الَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ |
| 9. And has <i>ataka</i> (<i>happened to you^g</i>) Mosa's (<i>Moses</i>) discourse. | وَهُلْ أَتَنِكَ حَدِيثُ مُوسَى ﴿٩﴾ |
| 10. <i>Edh</i> (when/since) [he] saw a fire; ^w then said [he] to his family: ^w <i>emkotho</i> (<i>let-you^z stay/tarry</i>); verily I sensed-/perceived a fire; ^w <i>la'alla</i> (<i>craving currently unavailable deed that/ perhaps</i>) <i>aa'tee</i> ([I] bring to) you ^b of it ^w by a brand or [I] find on the fire ^w a <i>huda</i> (<i>divine-guidance</i>). ^x | إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ أَمْكِنُوا لِي ءَانْسَتُ نَارًا لَعَلَىٰ عَاتِيكُمْ مِنْهَا بِقَبْسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ﴿١٠﴾ |
| 11. Then <i>lamma</i> (when/whence) <i>ataha</i> ([he] came to it ^w) [he] (had been) called: O, Mosa (<i>Moses</i>). | فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ﴿١١﴾ |

¹ See the Lexicon attached to this Translation for commentary.

² Here again, in English there is *no* way to directly say “تُشْقَى” *per se*; as there is no verb for *misfortune* or its *synonyms* or *words* that carry its meaning. So we resort to indirect ways to covey the idea, hence: “receive *misfortune*” which is a *noun* prefixed by a verb rendering the action of this noun.

³ The word “الذِّكْرَ” means *that which reminds or by which one is reminded*. See *البصائر*. And the word “الذِّكْرَ” = *reminder* is a *feminine gender*, hence “^w” is superscripted to it.

⁴ The word “تَنْزِيل” has several meanings, among them: (1) gradual revelation, and (2) descending, (3) array. See *التاج*.

⁵ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

⁶ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing* to compare Allah with to know the “*how*” of His action.

⁷ The word “الثَّرَى” is *moistened soil*. Hence, it is “الثَّرَى” and *not* “الترَاب” = sand and dust.

⁸ In English I know of *no* superlatives for “*hide*” *per se*. So we transliterate and parenthetically explain.

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| 12. Verily I, I am your ^t Lord; so <i>ekhla'a</i> ^o (<i>easily-take off</i>) your ^t shoes;verily you ^g (are) by the valley the holy <i>Ttowa</i> . ¹⁰ | لَقَّ أَنَا رَبُّكَ فَأَخْلَعَ نَعَلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوَّيْ وَأَنَا أَخْرُجُكَ فَاسْتَمِعْ لِمَا يُوحَى |
| 13. And I chose you; ^g so <i>ista'me'a</i> (<i>affirmably listen [you^s]</i>) for what (<i>is being</i>) revealed. ¹¹ | إِنَّمَا أَنَا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي |
| 14. Verily I, I am Allah; no an <i>elaha</i> (<i>a deity</i>) except Me; so let [you ^s] worship Me; and <i>a'qem</i> ¹² (<i>let-[you^s] up-to-fulfill the prescribed obligations of</i>) the Prayer ^w for My <i>thek're</i> (<i>remembrance</i>). | إِنَّمَا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي |
| 15. Verily The Hour ^w (<i>is</i>) <i>aa'teyaton</i> (<i>approaching</i>); ^{w13} <i>akado</i> (<i>[I] almost/ nearly</i>)manifest/conceal ¹⁴ it ^w to be requited every a self ^w by what [<i>i</i> ^w] <i>endeavors</i> ¹⁵ (<i>for</i>). | إِنَّ السَّاعَةَ إِاتِيَّةٌ أَكَادُ أَخْفِيهَا لِتُجَزِّيَ كُلُّ نَفْسٍ بِمَا تَسْعَى |
| 16. So let not assuredly repel you ^g <i>a'n</i> (<i>off</i>) it ^w who ^p [<i>he</i>] believes not by it; ^w and <i>ettaba'a</i> (<i>[he] closely-followed</i>) his <i>hawa</i> (<i>tendentious liking</i>), then die-out ¹⁶ [you ^s]. | فَلَا يَصْدِنُكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَانَهُ فَتَرَدَّى |
| 17. And what(<i>is</i>) <i>telka</i> ^w (<i>she-that-afar-it/ it^w / that^w</i>) by your ^t <i>yameene</i> (<i>right-hand</i>), O, <i>Mosa</i> (<i>Moses</i>). | وَمَا تِلْكَ بِيَمِينِكَ يَمُوسَى |
| 18.Said[<i>he</i>]:she/it ^w is my staff; ^w [<i>I</i>]lean on it; ^w and <i>ahoshsho</i> ¹⁷ (<i>I pull tree branches/ so leaves fall</i>) by it ^w over my sheep; and for me in [it ^w] other motives. | قَالَ هُوَ عَصَائِي أَتَوْكِئُ عَلَيْهَا وَاهْشُ بِهَا عَلَى غَنَمِي وَلَيْ فِيهَا مَغَارِبَ أُخْرَى |
| 19. Said [He]: throw it ^w O, <i>Mosa</i> (<i>Moses</i>). | فَالْقَنَّهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى |
| 20.So[<i>he</i>] threw it; ^w then <i>edha</i> (<i>suddenly/ whereas</i>) [<i>sheh</i>] (<i>is</i>): a snake <i>tas'aa</i> ¹⁸ (<i>energetically running</i>). ^w | فَالْقَنَّهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى |
| 21. Said [He]: let-take it ^w [you ^s] and let-not fear [you ^s]; [<i>We</i>]shall return it ^w to its ^w <i>serata</i> (<i>state^w</i>) the former. ^w | فَالْحُذْمَهَا وَلَا تَخْفَ سَعِيدُهَا سِيرَتَهَا الْأُولَى |
| 22. And let-draw [you ^s] your ^t hand ^w to your ^t wing ¹⁹ (<i>armpit/ upper arm/ side</i>) [<i>it^w</i>] egresses white of other than an ill, <i>Aya'tan</i> ^w (<i>miracle/ sign</i>) ^w another. ^w | وَأَضْمَمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءِ إِيمَانِ أُخْرَى |
| 23.To[<i>We</i>] show you ^g of Our <i>Aya'te</i> ^w (<i>miracles/ signs/ proofs</i>) the <i>kubra</i> ²⁰ (<i>she-biggest</i>). | لِتُرِيكَ مِنْ إِيمَانِنَا الْكُبْرَى |
| 24. Let-go [you ^s] to Pharaoh; verily he tyrannized. | أَذْهَبْ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى |

⁹ The word “خلع” in “نزلع” = “ازلخ” however means took-off *quickly* while “خلع” means took off *easily*, in other words: *take your time* and “easily take-off your shoes.” See *الهادي*.

¹⁰ That is “Towa” is the name of the holy valley.

¹¹ The word “أوحى” in “يُوحى” denotes at least six diverse meanings, *all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحى” is fire or king. See *اللسان*.

¹² That is you^s must uphold/sustain/maintain all the prescribe obligations of the Prayer.

¹³ In Arabic “Hour” is a singular feminine, thus the pronoun referring to it is “ة,” so, it’s superscripted by^w.

¹⁴ The word “اخفيها” in “اخفيها” carries *paradoxical* meanings: manifest or conceal. See *الهادي* and *التفاسير*.

¹⁵ The word “سعى” has several meanings, depending on the context: (1) “بِعْنَى عَدَا دُونَ الشَّدَّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بِعْنَى مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) “عَمَلَ بِاِجْتِهَادِ” = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) “بِعْنَى قَصْدِ” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إِلَى” and when it is in the sense of “work” then it is made transitive by “اللام”. See *اللسان*, and *الصائر*.

¹⁶ The word “تردى” means *to die out*, cease living completely.

¹⁷ The word “أهش” has several meanings, among them: pulling the tree branches to make leaves fall and thus produce fodder for the sheep. See *التاج*.

¹⁸ See footnote 15 above regarding سعى.

¹⁹ The word “جناح” = “wing” has several meanings (*armpit, upper arm, side*) any one or all could be applicable.

²⁰ The word “الكبرى” is the feminine of “الاكبر” = “the biggest,” See *الهادي*.

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| 25. Said [he]: my Lord, <i>eshrab²¹</i> (<i>let-[You^s]: delightedly open</i>) for me my [chest]. | قالَ رَبِّ أَشْرَحْ لِي صَدْرِي |
| 26. And let facilitate [You ^s] my matter. | وَيَسِّرْ لِي أَمْرِي |
| 27. And let-untie [You ^s] a tie of my tongue. | وَأَخْلُلْ عُقْدَةً مِنْ لِسَانِي |
| 28. (<i>So that</i>) they ^z understand my say. | يَفْقَهُوا قَوْلِي |
| 29. And let-make [You ^s] for me a minister of my folk. ^w | وَاجْعَلْ لِي وَزِيرًا مِنْ أَهْلِي |
| 30. Haroona (<i>Aaron</i>) my brother. | هَرُونَ أَخِي |
| 31. Let-harden ²² [You ^s] by him my stamina. | أَشْدُدْ بِهِ أَزْرِي |
| 32. And let-partner ²³ him [You ^s] in my matter. | وَأَشْرِكْهُ فِي أَمْرِي |
| 33. So-that <i>nosabbeho²⁴</i> ([we] say: <i>subhana Allah</i>) (<i>to</i>) You ^g multitudinously. | كَيْ نُسْتِحْكَ كَثِيرًا |
| 34. And [we] remember You ^g multitudinously. | وَنَذْكُرَ كَثِيرًا |
| 35. Verily You, ^g You ^g were, by us <i>Basseeran</i> (<i>keenly: Seer/Omniscient</i>). | إِنَّكَ كُنْتَ بِنَا بَصِيرًا |
| 36. Said [He]: <i>qad</i> (<i>already and affirmatively</i>) <i>oteyta</i> (<i>had been accorded/given you^g</i>) your ^t quest, O, <i>Mosa</i> (<i>Moses</i>). | قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمْوَسِي |
| 37. And <i>laqad</i> (<i>verily, already and affirmatively</i>) surely <i>manana²⁵</i> (<i>We had graced Our boon^w</i>) on you ^g [<i>once^w another^w</i>]. ²⁶ | وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى |
| 38. <i>Edb</i> (<i>when/since</i>) We [revealed] ²⁷ to your ^t mother what (<i>could be</i>) revealed/revealable. ²⁸ | إِذْ أَوْحَيْنَا إِلَيْ أُمِّكَ مَا يُوحِي |
| 39. That let-throw him [you ^y] in the Ark then let-throw [him] ²⁹ [you ^y] in the <i>yamme</i> (<i>deep and extended body of salty or sweet water</i>); then let-throw [him] the <i>yammo</i> (= <i>yamme</i>) by the bank, (<i>there</i>) takes [him] a foe ³⁰ for Me, and a foe for him; and I cast on you ^g a fondness ^w from Me; and to <i>tossna'a³¹</i> ([you ^s] be masterly-/proficiently and perfectly reared up) on My Eye. ³² | أَنْ أَقْذِفِيهِ فِي الْتَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلَيَلِقَهُ الْيَمِّ بِالسَّاحِلِ يَأْخُذُهُ عَدُوُّ لِي وَعَدُوُّهُ وَالْقَيْتُ عَلَيْكَ مَحْبَةً مَنِّي وَلَنْ تُصْنَعَ عَلَى عَيْنِي |
| 40. <i>Edb</i> (<i>when/while</i>) your ^t sister walks then says [she]: shall [I] lead you ^b on (<i>to</i>) whom ^a [he] sponsors ³³ him; | إِذْ تَمْشِي أُخْتَكَ فَتَقُولُ هَلْ أَدْلُكُ |

²¹ The expression “إِنْسَرَحْ صَدْرَهُ” is an Arabic *tongue* expression meaning his chest became: *delightedly opened*. So, in this great Ayah, the expression “رب اشرح لي صدرني” translated as “my Lord: let [You^s] delightedly open my chest,” and Allah knows best, may Allah make me contented.

²² اعراب القرآن لـ محمود صافي

²³ Ibid, only regarding “أشدد”

²⁴ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.*

²⁵ The word “يُمَنَّ” means “يُعْمِنَ” in “من” “يُعْمِنَهَا” “نَعْمَةٌ يُعْمِنَهَا” That a “boon He graces it.”

²⁶ The word “مرة” translated as “she-once,” because “مرة” is a feminine noun, and since “another” is an adjective qualifying “مرة” therefore it must likewise be feminized too. So, we have “she-once she-another.”

²⁷ See footnote 11 above regarding *revealed*.

²⁸ Ibid.

²⁹ The pronoun “هُ” in this “فَاقْذِفِيهِ” could refer to the *Moses* or to the *ark*, as the *ark*, in Arabic, is a *masculine gender* in the *singular*. Hence [him] in the translation as above.

³⁰ The word “عد” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*.

³¹ The word “تُصْنَعُ” is rooted in the verb “صُنْعَ,” which means (1) *carefully chose*, or (2) *carefully crafted* or (3) to approach perfection in making of (anything) or rearing up of any human or animal.

³² Note here that addressing Moses (*peace be on him*) Allah says: “On My eye.” While addressing Mohammad (SAWS) in *Surat at-Toor*, Allah says: “So, verily you^g (*are*) by Our eyes.” (52: 48). What a great honor for our Prophet Mohammad (SAWS).

³³ The word “يَكْفَلُهُ” means to *sponsor*: for his *rearing and taking full responsibility for all his needs*.

then We returned you^g to your^t mother, so that her eye^w taqarra^w³⁴ (cools)^w and not saddens [she]; and you^g killed a self^w then najjaynaka (repetitively delivered you^g We) from the afflicter and We essayed you^g fotonan (absolute-essay); then waited you^h years^w in Madyan's folks; ^w afterwards you^h came on a fate³⁵ O, Mosa (Moses).

عَلَىٰ مَن يَكْفُلُهُ فَرَجَعْتُكَ إِلَىٰ أُمِّكَ
كَيْ نَقَرَ عَيْنَهَا وَلَا تَحْزَنْ وَقَتْلَتْ نَفْسًا
فَنَجَيْنَاكَ مِنَ الْغَمِّ وَفَتَنَكَ فَتُوْنَا
فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَانَ ثُمَّ جَعْتَ
عَلَىٰ قَدْرِ يَمْوُسَى ﴿٤﴾

41. And I issittana'ato³⁶ (I chose and especially-perfectly reformed) you^g for Myself.

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٥﴾

42. Let-go [you^s], you^s and your^t brother by My Aya'te^w (miracles/ signs/ proofs) and let-not ta'neya³⁷ (you both wither/ attenuate/ abate) in My thekre (remembrance).

أَذْهَبْ أَنْتَ وَأَخْوُكَ بِعَايَتِي وَلَا تَبْيَا
فِي ذِكْرِي ﴿٦﴾

43. Let-go you both to Pharaoh, verily he tyrannized.

أَذْهَبَا إِلَىٰ فَرْعَوْنَ إِنَّهُ طَغَىٰ
فَقُولَا لَهُ قَوْلًا لَيْنَا لَعْلَهُ يَتَذَكَّرُ أَوْ
سَخْشَىٰ ﴿٧﴾

44. Then let-say you-both for him a soft say; la'alla (craving currently unavailable deed that/ perhaps) him reminisces or yakhsa ([he] reverentially-fears).

فَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا
أَوْ أَنْ يَطْغَىٰ ﴿٨﴾

45. Said both: O, our Lord, verily we fear that [he] rails³⁸ on us or that [he] tyrannizes.

فَالَّا لَا تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ

وَأَرِيٰ ﴿٩﴾

46. Said [He]: let-not fear you both; verily I am with you both, hearing [I] and seeing [I].

فَأَتَيْاهُ فَقُولَا إِنَّا رَسُولًا رَبِّكَ
فَأَرْسَلْنَ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا
تُعَذِّبْهُمْ قَدْ جِئْنَكَ بِعَايَةً مِنْ رَبِّكَ
وَالسَّلَامُ عَلَىٰ مَن اتَّبَعَ الْهَدَىٰ
إِنَّا قَدْ أُوحَىٰ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ
مَن كَذَّبَ وَتَوَلَّٰ ﴿١٠﴾

47. So eeteya (let-approach you both to) him, then let-say you both: verily we(are) your^tLord's both-messengers; so let-send [you^s] with us Israel's sons and let-not torment them [you^s]; qad (already and affirmatively) we came (to) you^g by an Aya'ten^w (miracle/ sign/ proof) from your^t Lord; and peace (is) on whom^p ettaba'a ([he] closely- followed) the huda (divine-guidance).^x

فَالَّا فَمَن رَبَّكُمَا يَمْوُسَى ﴿١١﴾

48. Verily we qad(already and affirmatively)(had been) revealed³⁹ to us that the torment (is) on whom^p [he] denied and [he] diverted.

فَالَّا رَبَّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ
خَلْقَهُ ثُمَّ هَدَىٰ ﴿١٢﴾

49. Said[he]:then who^a(is)Lord(of)you both, O, Mosa (Moses).

فَالَّا فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿١٣﴾

50. Said [he]: our Lord (is) Who [He] gave every-thing^x its^x creation afterwards hada ([He] divinely-guided).

فَالَّا عِلْمَهَا عِنْدَ رَبِّ فِي كِتَابٍ لَا
يَضِلُّ رَبِّ وَلَا يَسْرِي ﴿١٤﴾

51. Said [he]:then what (about) state (of) the generations,⁴⁰ the firsts.^w

52. Said [he]: its^w knowledge has (it) my Lord, in a book, neither my Lord strays nor forgets [He].

³⁴ The word: “qarra”=“قرآن”= cooled. And the “cooling of the eye” means: the eye’s tears have “cooled,” and ceased to flow and became quiet and still, rejoicing for what it saw. In other word: became happy.

³⁵ The word “qadaren”=“قدر” has several meanings: (1) a status of a decreed task upon you; (2) that which is appointed by Allah; (3) exalting the Lord; (4) as possessing a marked capability to do a task.

³⁶ The word “isttana'ato”=“اصططعنك” means I especially chose you and reformed you for a particular purpose.

³⁷ The word “tarnia”=“تنبيأ” rooted in “وني”=literally means: weakened/ distant. But, Ibn Abbas (ترجمان القرآن) “explainer of The Qur'an” said: “تنبيأ”=“both weaken.” And Qatadah, another Companion, said: “تنبيأ”=“both abate.”

³⁸ That is in the intransitive sense of excessively expressing objections or criticisms in bitter, harsh, or abusive language.

³⁹ See footnote 11 above regarding revealed.

⁴⁰ The word “قرون” = “generations” is a “broken plural,” so its qualifier is to be feminized. Hence: first^w.

53. Who [He] made for you^b the Earth^w *mahdan*⁴¹ (*bed-/cradle/fixed-expanses*); and threaded [He] for you^b in it^w paths and [He] descended from the sky^w water^x then *akhraja* (*emerged/produced*) We by it^x *az'wajan*⁴² (*pairs/-similar*) of sprouts *sha'ttan* (*variant*).

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهَدًا
وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِنْ نَبَاتٍ شَتَّى

54. Let-eat you^z and let-pasture you^z yourⁿ *an'aama* (*cattle/camels/sheep and goats*); verily in *tha'leka* (*afar-that-it/that*)^x surely (are) *Aya'ten*^w (*miracles/signs/proofs*) for the *nuba*⁴³ (*inhibitive-intellects*) possessors.

كُلُوا وَارْعُوا أَنْعَمَكُمْ إِنَّ فِي ذَلِكَ
لَا يَسْتَلِفُ النَّهَى

55. From it^w We created you^b and in it^w [We] return you^b and from it^w *nokbrejo* ([We] produce/emerge) you^b a *taratan*^w (*once/phase/period*)^w another.^w

* مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا
تُخْرِجُنَا تَارَةً أُخْرَى

56. And *laqad* (*verily, already and affirmatively*) We showed him Our *Aya'te*^w (*miracles/signs/proofs*) all (*of*) it;^w then [he] denied and *aba*⁴⁴ ([he] categorically refused).

وَلَقَدْ أَرَيْنَاهُ إِيمَانَنَا كُلُّهَا فَكَذَبَ
وَلَأَنِّي

57. Said [he]: have come you^h (*to*) us to exit us [you^s] from our land^w with your^t magic, O, *Mosa* (*Moses*).

فَالَّذِي أَعْجَلْنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا
بِسْحَرٍ كَيْمَوْسَى

58. So *la* (*surely*) *na'ateyann*⁴⁵ (*assuredly [we] come to*) you^g by a magic like it;^x so let-make [you^s] between us and [between] you^g an appointment, neither unfulfill it^x we nor you^s *sowa*⁴⁶ (*even/mutually agreed to*) place.

فَلَنَأْتَيْنَكَ بِسْحَرٍ مِثْلَهِ فَأَجْعَلُ بَيْنَنَا
وَبَيْنَكَ مَوْعِدًا لَا خَلْفَهُ نَحْنُ وَلَا
أَنْتَ مَكَانًا سُوَى

59. Said [he]: yourⁿ appointment (*is*) day (*of*) the adornment;^w and that (*to be*) thronged the mankind *dhoha* (*midmorning*).

فَالَّذِي مَوْعِدُكُمْ يَوْمُ الْزِيَّةِ وَأَنْ سُحْشَرُ
النَّاسُ ضُحَى

60. Then averted Pharaoh; then [he] gathered his cabal⁴⁷ afterwards *ata* ([he] came in readiness).

فَتَوَلَّ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ
أَقِ

61. Said for them *Mosa* (*Moses*): *waylakum*⁴⁸ (*for you^f: a lengthy stay in a valley in the Hell/woe/bane*); let-not *taftaro* (*you^z craftily fabricate a lie for fraudulent end*) on Allah a lie then [He] exfoliates you^b by a torment; and *qad* (*already and affirmatively*) disappointed [he] whoever [he] forged.

فَالَّذِي لَهُمْ مُوسَى وَلَكُمْ لَا تَفْتَرُوا
عَلَى اللَّهِ كَذِبًا فَيُسْتَحْتَمُ بِعَذَابٍ
وَقَدْ خَابَ مَنِ افْتَرَى

⁴¹ The word “مَهَدًا” lends itself to three distinct meanings, and any or all could be applicable.

⁴² The word “زَوْج” in “زَوْجِين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen), (5) hue (color). And quite relevant to the word “زَوْج” is its plural: (1) “أَزْوَاج,” which could also mean: (2) *similar*, i.e. the look-likes., (3) hues. See *اللسان*.

⁴³ The human “intellect” has many names in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor” or the *inhibiting*, or the *inhibitive intellect*, i.e. that which inhibits a person from doing the wrong things, under “normal” circumstances.

⁴⁴ The word *aba*=“أَبِي” means categorically (*absolutely, without exception*) refused, i.e. not just simply refused.

⁴⁵ The “الْ” in “لَنَأْتَيْنَكَ” is juratory= “الْ” and also for intensification. So “assuredly” is used.

⁴⁶ The expression: “even-place,” say The Qur'an commentators, means a level middle ground known to all between you and us, i.e. as visible to all from all sides and not giving or implying any advantage to either side.

⁴⁷ Quran commentators say very large groups of magicians and their supporters with various schemes.

⁴⁸ The word “waylonlakum” is an Arabic word that has three distinct meanings: (1) for you long lasting torture; (2) you belong to a valley in the Hell Fire with intense heat; (3) to you ruin.

62. Then mutually altercated they^z their matter among them and concealed they^z the *najwa*⁴⁹ (*secret-counsel*). فَتَنَزَّعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرَوْا النَّجْوَى

63. Said they:^z *en*⁵⁰ (*not*) [this-both] surely/except (are) twain magicians, both want to [both-exit] you^b from yourⁿ land^w by their twain magic and both go (*away*) by yourⁿ way, the exemplary/ideal (*way*). قَالُوا إِنْ هَذَا لَسِحْرٌ يُرِيدُانَ أَنْ تُخْرِجَاكُمْ مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَرَدَهَا بِطَرِيقِكُمُ الْمُثْلَى

64. So let-gather you^z yourⁿ cabal/scheme afterwards *eeto* (*let-come you^z*) *saffan*⁵¹ (*in serried rows*); and *qad* (*already and affirmatively*) prospered today who^p *ista'ala*⁵² ([*he*] affirmably-overtopped, i.e. prevailed). فَاجْمِعُوهَا كَيْدُكُمْ ثُمَّ ائْتُوهَا صَفَّا وَقَدْ أَفْلَحَ الْيَوْمَ مِنْ آسْتَعْلَى

65. Said they:^z O, *Mosa* (*Moses*), either [you^s] cast or that we be first of who^p [*he*] casts. قَالُوا يَإِمُوسَى إِمَّا أَنْ تَلْقَى وَإِمَّا أَنْ نَكُونَ أُولُو مِنَ الْقِيَ

66. Said [*he*]: rather let-cast you; ^z then *edha* (*suddenly-/whereas*) their ropes and their canes (*were being*) envisioned to him from their magic that it^w (*i.e. ropes and canes*) *tas'aa* (*skitter/running*). قَالَ بَلْ أَلْقُوا فَإِذَا جِبَاهُمْ وَعَصِيهِمْ تُخْيِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

67. So *anjasa* ([*he*] *anxiously-intuited*) in himself^w a *kheyfatan*⁵³ (*a circumstantial state-of-fear*) *Mosa* (*Moses*). فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى

68. Said We: let-not fear [you^s]; verily you^g, you^s (*are*) the uppermost. قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

69. And let-throw [you^s] what (*is*) in your^t *yameeney* (*right-hand*) [*it w*] gulps what *ssana'ao*⁵⁴ (*carefully-crafted they^z*); verily only what *ssana'ao* (*is*) a magician's cabal; and prospers not the magician whence [*he*] came. وَأَقْ مَا فِي يَمِينِكَ تَلْفَقْ مَا صَنَعْوَا إِنَّمَا صَنَعُوا كَيْدُ سِحْرِهِمْ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَ فَأَلْقَى السَّحْرَةُ سُجْدًا قَالُوا إِنَّمَا

70. Then (*had been*) thrown the magicians *sujjaddan*⁵⁵ (*in a kowtowing manner*), they^z said: we believed by *Haroona's* (*Aaron's*) and *Mosa's* (*Moses*) Lord. قَالَ إِمَّا مِنْ لَهُ فَقَبَلَ أَنْ إِذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الذِّي عَلِمَكُمُ السَّحْرَ فَلَا قَطَعْرَبْ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خَلْفٍ وَلَا صَلْبِكُمْ

71. Said [*he*]: you^c believed for him before that [*I*] proclaim [for] you^b; verily he, surely (*is*) yourⁿ chief, who^a taught you^b the magic; so [*I*] surely assuredly⁵⁶ cut-off yourⁿ hands^w and yourⁿ feet of *khelafen*⁵⁷ (*opposite-sides*) and surely assuredly [*I*] crucify you^b in the date-palm^w قَالَ إِمَّا مِنْ لَهُ فَقَبَلَ أَنْ إِذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الذِّي عَلِمَكُمُ السَّحْرَ فَلَا قَطَعْرَبْ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خَلْفٍ وَلَا صَلْبِكُمْ

⁴⁹ The word “نجوى” has three distinct meanings: (1) the secret between two or more entities, (2) the very entities engaged in such a secret discussion, (3) private soliloquy.

معنى الليب = “ إلا ” is for this الكوفيون و سيبويه According to الساحران in ”لـ“ شافية ”إن“ is and the ”لـ“ ساحران ”إن“ means: not this twain but twain magicians.’

⁵¹ The word “*saffa*=“صفا” is an infinitive noun, hence that means come in rows.

⁵² See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵³ The word “*kheyfah*= خوفة“ is a noun etymologically it is “*خوفة*” as if it is a once. Hence, it is a circumstantial “state-of-fear” for a given situation. See تاج العروس. So, this Ayah provides strong support for “خيفه“ as stated. That is because Moses’ *kheyfatan* was during the initial stage of the show-down between Pharaoh magicians and Moses.

⁵⁴ The word “صنعوا” is rooted in the verb “صنع,” which means (1) *carefully chose*, or (2) *carefully crafted or tried to approach perfection in making of (anything)* or upbringing of any human or animal. In this case, they *carefully crafted their magic*.

⁵⁵ The word “سجدة” = “sujjaddan” is an adverbial construct, see اعراب القرآن، محمود صافي، but since there is no English equivalent for such a construct I chose to say: “in a kowtowing manner” to express such a construct.

⁵⁶ The "التعلمن" in "الأصلين" and "القسم" = "التأكيد" i.e. "The affirmation, expressed in all cases by "assuredly".

⁵⁷ From “opposite sides” for example: the *right hand and the left foot or the left hand and the right foot.*

trunks and surely assuredly know you^z which of us (is) harder a torment and *abqa*⁵⁸ (more: abiding/ lasting).

فِي جُذُوعَ النَّخْلِ وَلَتَعْلَمُنَ أَيْنَا^{٦٣}
أَشَدُ عَذَابًا وَأَنْقَنَ^{٦٤}

فَالْوَلَا نَنْوَرِكَ عَلَىٰ مَا جَاءَنَا^{٦٥}
مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا^{٦٦}
فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي^{٦٧}
هَذِهِ الْحَيَاةَ الدُّنْيَا^{٦٨}

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا حَطَّيْنَا^{٦٩}
وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ^{٧٠}
وَاللَّهُ خَيْرٌ وَأَنْقَنَ^{٧١}

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ^{٧٢}
جَهَنَّمُ لَا يَمُوتُ فِيهَا وَلَا سُخْنَى^{٧٣}

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ^{٧٤}
الصَّلَاحَاتِ فَأُولَئِكَ هُمُ^{٧٥}
الْدَّرَجَاتُ الْعُلَىٰ^{٧٦}

جَنَّتُ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا^{٧٧}
الْأَنْهَرُ خَلَدِينَ فِيهَا وَذَلِكَ جَزَاءُ^{٧٨}
مَنْ تَرَكَ^{٧٩}

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنَّ أَسْرِ^{٨٠}
بَعِيَادِي فَاصْبَرْتَ هُمْ طَرِيقًا فِي^{٨١}
الْبَحْرِ يَبْسَأُ لَا تَخَافُ دَرَكًا وَلَا^{٨٢}
تَخْشَىٰ^{٨٣}

فَأَتَبَعْهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيهُمْ^{٨٤}
مِنَ الْمَمْ مَا غَشِيهُمْ^{٨٥}
وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ^{٨٦}

يَبْيَ إِسْرَائِيلَ قَدْ أَجْبَيْتُمْ مِنْ^{٨٧}

عَدُوكُمْ وَعَدْنَكُمْ جَانِبَ الظُّورِ^{٨٨}

72. Said they:^z never [we] prefer⁵⁹ you^g (*over ourselves*) on what came (*to*) us of the evidences^w and Who *fattarana* ([He] innately-perfectly-originated us); so let-judge [you^s] what you^s (*are*) judging; verily only judge [you^s] this^{w60} the life^w of this world.^w

إِنَّا ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا حَطَّيْنَا^{٦٩}
وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السِّحْرِ^{٧٠}
وَاللَّهُ خَيْرٌ وَأَنْقَنَ^{٧١}

73. Verily we believed in our Lord, to forgive [He] for us our errors and what you^h coerced us on it^x of the magic;^x and Allah (is) *khayron* (*choicer/ superior/ worthier*) and *abqa*⁶¹ (*more abiding* [He]).

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ^{٧٢}
جَهَنَّمُ لَا يَمُوتُ فِيهَا وَلَا سُخْنَى^{٧٣}

74. Verily it^x whoever *ya'atee* ([he] appears before) his Lord (as) a criminal then surely for him (is) Hell^w neither [he] dies in it^w nor [he] lives (in it^w).

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ^{٧٤}
الصَّلَاحَاتِ فَأُولَئِكَ هُمُ^{٧٥}
الْدَّرَجَاتُ الْعُلَىٰ^{٧٦}

75. And whoever *ya'atee* ([he] appears before) Him (as) a believer *qad* (*already and affirmatively*) worked [he] the righteous-works^w then those for them (are) the ranks^w the highs.^w

جَنَّتُ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا^{٧٧}
الْأَنْهَرُ خَلَدِينَ فِيهَا وَذَلِكَ جَزَاءُ^{٧٨}
مَنْ تَرَكَ^{٧٩}

76. *Adnen's(Eden's)*⁶² Paradises^w/Gardens^w run from under it^w the rivers; immortals they^z (*are*) in it;^w and *tha'leka* (*afar-that-it/ that*)^x (*is*) a requital (*for*) whom^p *taza-kka*⁶³ ([he] iteratively purified/ exculpated and befitted/ suited himself / he paid his Zakah).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنَّ أَسْرِ^{٨٠}
بَعِيَادِي فَاصْبَرْتَ هُمْ طَرِيقًا فِي^{٨١}
الْبَحْرِ يَبْسَأُ لَا تَخَافُ دَرَكًا وَلَا^{٨٢}
تَخْشَىٰ^{٨٣}

77. And *laqad* (*verily, already and affirmatively*) We revealed⁶⁴ to Mosa (Moses) that *as're* (*let-[you^s] nocturnally-ambulate/ travel*) by My *eba'de* (*worshippers/ submitters/ slaves*); then let-strike [you^s] for them in the sea a dry path; let-not fear [you^s] an overtaking and let-not *takhsha* ([you^s] reverently-fear).

فَأَتَبَعْهُمْ فِرْعَوْنُ بِجُنُودِهِ فَعَشِيهُمْ^{٨٤}
مِنَ الْمَمْ مَا غَشِيهُمْ^{٨٥}
وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ^{٨٦}

78. Then followed them Pharaoh by his soldiers; so overlaid them of the *yamme* (*sea*) what overlaid them.

يَبْيَ إِسْرَائِيلَ قَدْ أَجْبَيْتُمْ مِنْ^{٨٧}
عَدُوكُمْ وَعَدْنَكُمْ جَانِبَ الظُّورِ^{٨٨}

79. And misled Pharaoh his people and not *hada* ([he] divinely-guided).

80. O, Israel's sons *qad* (*already and affirmatively*) We delivered you^b from yourⁿ enemy and We appointed you^b the right side (*of*) the *Ttoo're* (*Mount*) and *nazzala* (*iteratively*

⁵⁸ The word “أَلْبَقَى” is a superlative adjective meaning: more abiding. It has no English equivalent *per se*.

⁵⁹ The word “نُوْثَرَكَ” rooted in “أَلْتَرُ,” especially “أَلْتَرَ عَلَىٰ,” which means one giving preference to someone else over own-self. There is no such word in English. So, the closest approximation is to prefer.

⁶⁰ The demonstrative pronoun “this” in its present context refers to the “life.” And “life” in Arabic is a feminine. That is why it is stated as “this^w? ”

⁶¹ See footnote 58 above regarding “أَلْبَقَى”.

⁶² The word “عَدْنٌ” is unlike the Biblical concept of being the garden of first home of Adam and Eve. But the “عَدْنٌ” is center of Paradise. According to Abdullah Ibn Omar, “عَدْنٌ” is a palace in Paradise enters it but a prophet, *sseddiq*, or martyr.

⁶³ The word “تَرَكَى” carries two meanings: (1) paid Islamic *zakah* (see Lexicon attached to this Translation) and (2) the meaning stated above, in this Ayah, i.e. “[he] had exculpated, befitted/ suited himself?” See *التفاسير* and *اللسان*.

⁶⁴ See footnote 11 above regarding revealed.

descended) We on you^b the *Manna* (sweet-dew which hardens like honey) and the quail.

الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَنَ
وَالسَّلْوَى ﴿٤١﴾

81. Let-eat you^z of goodies^{w⁶⁵} (of) what *razaqn* (We provided you^b) and let-not *tattghow* (you^x consume it excessively/-deprive others' needy of it) in it^x then (would) *ya'hello*⁶⁶ (legitimate/betide) over you^b My wrath; and whoever *yahello* (legitimates/betides) over him My wrath then *qad* (already and affirmatively) *hawa*⁶⁷ ([he] nose-dove).

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا
تَطْغُوا فِيهِ فَيَحِلُّ عَلَيْكُمْ غَضَبِي
وَمَنْ تَحْلِلَ عَلَيْهِ غَضَبِي فَقَدْ
هَوَى ﴿٤١﴾

82. And verily I am surely *Ghaffaron* (Ever/Stout Forgiver) for whom^p [he] repented and [he] believed and [he] worked righteously; afterwards *ihtada* (he found and accepted the divine-guidance).

وَلَنِّ لَغَفَارٌ لِمَنْ تَابَ وَأَمَنَ وَعَمَلَ
صَلِحًا ثُمَّ أَهْتَدَى ﴿٤٢﴾

83. And what hastened you^g *a'n* (off) your^t people, O, *Mosa* (*Moses*).

*وَمَا أَعْجَلَكَ عَنْ قَوْمَكَ يَمْوُسَى ﴿٤٣﴾

84. Said [he]: they (are) these on my foot track; and I hastened to You^g my Lord (so) to [You^s] delight.

فَالَّهُمَّ أَوْلَئِكُمْ عَلَى أَثْرِي وَعَجَلْتُ
إِلَيْكَ رَبِّ لِتَرْضَى ﴿٤٤﴾

85. Said [He]: so verily We *qad* (already and affirmatively) We essayed your^t people from after you^g and misled them the *Sa'meri*.

فَالَّهُمَّ إِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ
وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٤٥﴾

86. So returned *Mosa* (*Moses*) to his people angrily sorrowfully; said [he]: O my people has not yourⁿ Lord promised you^b a promise *hasanan* (meritorious-deed); has then become long on you^b the covenant; or wanted you^c to *ya'hella*⁶⁸ (legitimate/betide) on you^b a wrath from yourⁿ Lord; so you^c unfulfilled my appointment.

فَرَجَمَ مُوسَى إِلَى قَوْمِهِ غَضَبَيْنَ
أَسْفًا قَالَ يَنْقُومُ أَلَمْ يَعْدُكُمْ رِبُّكُمْ
وَعَدَّا حَسَنًا أَنْظَالَ عَلَيْكُمُ الْعَهْدَ
أَمْ أَرَدْتُمْ أَنْ تَحْلِلَ عَلَيْكُمْ غَضَبِي
رِبُّكُمْ فَأَخْلَقْتُمْ مَوْعِدِي ﴿٤٦﴾

87. Said they:^z not unfulfilled we your^t appointment by our own;⁶⁹ but we (had been) laden *awzaran*⁷⁰ (ill-burdens/sins/offenses) of the people's adornment;^w then we threw it;^w so like *tha'leka* (afar-that-it/that)^x threw the *Sa'meri*.

فَالْأُولُوا مَا أَخْلَقْنَا مَوْعِدَكُمْ بِمَلَكِنَا
وَلِنَكُنَا حُمِلْنَا أَوْزَارًا مِنْ زِيَّةِ
الْقَوْمِ فَقَذَفْنَاهَا فَكَذَّلَكَ أَلْقَى
السَّامِرِيُّ ﴿٤٧﴾

⁶⁵ The word “طَيِّبَاتٍ” = “goodies” = “goodies, ”= a feminine gender means anything delectable and legitimate.

⁶⁶ The word “يَحِلُّ” carries double meanings: legitimate, betide. Both could apply, hence: legitimate/betide.

⁶⁷ Here: “هَوَى” = “nose-dove” meaning into the abyss of Hell, as the Hell is known as “الْهَاوِيَّةَ.”

⁶⁸ See footnote 66 above regarding legitimate/betide.

⁶⁹ The word مِلَكُ، بِفَتْحِهِ أَوْ كَسْرَةِ عَلَيِ الْمِيمِ وَسَكُونِ عَلَيِ الْآمِ“ is that which is owned, here they are saying they did what they did not on their own will. As if they were saying it was beyond their control as they did not own to do what should have been done.

⁷⁰ The word *awzar* plural of “وزرٌ” = *we'zr*, which means: heavy: burden/sin/offense. Translated parenthetically here as “heavy: burden/sin/offense” as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for the vizier “وزيرٌ” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify “burden/sin/offense” by the word “ill” as such qualification, really and truly best approximate the seriousness of such a burden in reference. See اللسان.

88. So akhraja([he]produced) for them a calf^x jasadan^{x⁷¹} (*tinged-physique*) for it^x a moo; then they^z said: this (*is*) yourⁿ elaho (*deity*) and of Mosa's (*Moses*) elaho (*deity*), then [he] forgot⁷² (*had ceased paying attention to*).

فَأَخْرَجَ لَهُمْ عَجَلاً جَسَداً لَهُ
خُوازٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ
مُوسَىٰ فَنَسِيَ ﴿٣﴾

89. Do then not see they^z that not [it^x] returns to them a say and nor[it^x] possesses for them harm nor a benefit.

أَفَلَا يَرَوْنَ أَلَا يَرْجِعُ إِلَيْهِمْ قَوْلًا
وَلَا يَمْلِكُ لَهُمْ ضَرًا وَلَا نَفْعًا ﴿٤﴾

90. And laqad (*verily, already and affirmatively*) said for them Haroono (*Aaron*) of before: O, my people, verily only (*had been*) essayed you^c by it;^x and truly yourⁿ Lord (*is*) Ar-Rahman; so ettabe'oney (*let-you^z closely-follow me*) and let-you^z obey my command.

وَلَقَدْ قَالَ لَهُمْ هَارُونٌ مِنْ قَبْلٍ يَقُولُ
إِنَّمَا فَتَنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ
فَاتَّبِعُونِي وَأَطِيعُونِي أَمْرِي ﴿٥﴾

91. Said they:^z never cease [we] on it^x anchorites until returns to us Mosa (*Moses*).

فَالْأُولُوا لَنْ نَبْرَحْ عَلَيْهِ عَنِ الْكَفَنِ حَتَّىٰ
يَرْجِعَ إِلَيْنَا مُوسَىٰ ﴿٦﴾

92. Said[he]: O, Haroono (*Aaron*), what prevented⁷³ you^g edh (*when/while*) you^h saw them strayed they.^z

قَالَ يَهُرُونُ مَا مَنَعَكُمْ إِذْ رَأَيْتُمُوهُ
صَلَوَا ﴿٧﴾

93. Do not tatta'be'aney ([you^s] closely-follow me); have then you^h disobeyed my command.

أَلَا تَتَبَعُنِي أَفْعَصَيْتَ أَمْرِي ﴿٨﴾

94. Said [he]: O, son of [my] mother; let-not take [you^s] by my beard [and] nor by my head; verily I khasheyto (*reverentially-feared*) that[you^s]say:disunited you^h among Israel's sons, and not awaited/observed [you^s] my say.

قَالَ يَبْتَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا
بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَقْتَ
بَيْنَ بَيْنِ إِسْرَائِيلَ وَلَمْ تَرْقِبْ قَوْلِي ﴿٩﴾

95. Said [he]: so what (*is*) your^t khat'bo (*serious matter*), O Sa'meri.

قَالَ فَمَا حَطَبُكَ يَسَّمِرُى ﴿١٠﴾

96. Said [he]: I sighted by what not sighted they^z by it;^x so I grabbed a handful^w from the messenger's track then I nabatha (*slightly-forsook*) it;^w and like tha'leka (*afar-that-it/that*)^x lured-she^y for me myself.^w

قَالَ بَصَرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبضْتُ
فَبَضْةً مِنْ أَثْرِ الرَّسُولِ فَنَبَذْتُهَا
وَكَذَلِكَ سَوَّلْتُ لِي نَفْسِي ﴿١١﴾

97. Said[he]: so let-go [you^s]; so verily for you^g in the life^w to say [you^s]: no mesas⁷⁴ (*you^s touch me not and I touch you^f not*); and verily for you^g (*is*) an appointment never (*to*) unfulfilled it^x [you^s]; and let-look [you^s] at your^t elah'e^x (*deity*)^x which^x you^h remained on it^x (*as*) anchorite; assuredly⁷⁵ [we] grind⁷⁶ it;^x afterwards we assuredly

قَالَ فَأَذَاهَبْتُ فِي نَارِ لَكَ فِي الْحَيَاةِ
أَنْ تَقُولَ لَا مَسَاسَ وَإِنَّ لَكَ
مَوْعِدًا لَنْ تَخْلُفَهُ وَأَنْظُرْ إِلَى إِلَهِكَ
الَّذِي ظَلَّتْ عَلَيْهِ عَاكِفًا لَنْ حَرَقْنَاهُ

⁷¹ The word "جَسَدٌ" = a *tinged physique* versus "body" be it *tinged* (colored) or *not*. See الراغب.

⁷² The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (53:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See السان.

⁷³ That is said *Moses* to *Aaron*: what prevented you from following me? Or what prevented you when you saw them wronging by retreating upon the calf not to be angry at them and command them to follow my way in the worship of Allah?

⁷⁴ The expression "لا مسas" means: touch me not and simultaneously I touch you not.

⁷⁵ The "ل" in "لنحرقه" and "لننسقنه" are *juratory*-"القسم" = "التأكيد" amounting to = "affirmation", expressed in both cases by "assuredly".

⁷⁶ The word "حرق" linguistically has *two distinct meanings*: (1) repetitively burned with fire, and (2) grinded a metal with a grinder to *crush, pulverize* or *reduce in size* that metal. Thus, meaning (1) with respect to this great Ayah does *not* seem to be *applicable* as it would leave the *Sa'meri*'s "elab" intact except *purified* from other debris, which is definitely *not* what *Mosa (Moses)* intends by way of *punishing* the *Sa'meri*.

| | |
|---|--|
| dissipate it ^x in the <i>yamme</i> (<i>deep and extended body of salty or sweet water</i>), <i>nasfan</i> ⁷⁷ (<i>what dissipation</i>). | ثُمَّ لَتَنْسِفَنَاهُ فِي الْيَمِّ نَسْفًا |
| 98. Verily only your ⁿ <i>elaho</i> (<i>deity</i>) (<i>is</i>) Allah, Who (<i>there is</i>) not an <i>elaha</i> (<i>a deity</i>) except Him; expanded ⁷⁸ [He], my Lord everything omnisciently. | إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسَعَ كُلَّ شَيْءٍ عِلْمًا |
| 99. As <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x [We] narrate on you ^g of the <i>anba'e</i> ⁷⁹ (<i>significant-and-availing-news</i>) (<i>of</i>) what <i>qad</i> (<i>already and affirmatively</i>) antedated; and <i>qad</i> (<i>already and affirmatively</i>) <i>aa'tayna</i> (<i>We gave</i>) you ^g from <i>ladon</i> ⁸⁰ (<i>directly and possessively from</i>) Us the <i>kra</i> (<i>Qur'an/ repute/ Hadeeth-messages</i>). | كَذَلِكَ نُقُصُّ عَلَيْكَ مِنْ أَبْيَاءِ مَا قَدْ سَبَقَ وَقَدْ ءَاتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا |
| 100. Whoever [he] shunned <i>a'n</i> (<i>off</i>) it ^x then verily [he] bears, The <i>Qeyamatey</i> 's ^w (<i>Judgment's</i>) Day, ^x a <i>wezra</i> ⁸¹ (<i>an ill-burden/ sin/ offense</i>). ^x | مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ تَحْمِلُ يَوْمَ الْقِيمَةِ وزِرًا |
| 101. Immortals they ^z (<i>are</i>) in it; ^x and fouled for them The <i>Qeyamatey</i> 's ^w (<i>Judgment's</i>) Day ^x a burden. | خَلِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيمَةِ حَمْلًا |
| 102. Day (<i>to be</i>) blown in the horn and [We] throng the criminals that Day blue-(<i>eyed</i>). ⁸² | يَوْمَ يُنَفَخُ فِي الصُّورِ وَنَخْشَرُ الْمُجْرَمِينَ يَوْمَئِذٍ زُرْقًا |
| 103. <i>Yatakhafatoona</i> (<i>mutually lower they^z their voices/ whisper</i>) among them: <i>en</i> ⁸³ (<i>not</i>) waited you ^c except ten. | يَتَخَافَّوْنَ بَيْنَهُمْ إِنْ لَبَثْتُمْ إِلَّا عَشْرًا |
| 104. We (<i>are</i>) knowinger by what they ^z say; <i>edh</i> (<i>when/ while</i>) says their most-ideal way <i>en</i> (<i>not</i>) waited you ^c except a day. | نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبَثْتُمْ إِلَّا يَوْمًا |
| 105. And ask you ^g they ^z <i>a'n</i> (<i>regarding</i>) the mountains; so let-[you ^s] say: dissipates it ^w my Lord <i>nasfan</i> ⁸⁴ (<i>arrant dissipation</i>). | وَسَعَلُوكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّ نَسْفًا |
| 106. So <i>yatharo</i> ([He] leaves/ lets) it ^w <i>qa'an</i> (<i>plainly/ flatly</i>), <i>ssafssafan</i> (<i>levelly/ evenly</i>). | فَيَدْرُرُهَا قَاعًا صَفَصَفًا |
| 107. Not see [you ^s] in it ^w a crookedness nor a ruggedness. | لَا تَرَى فِيهَا عِوْجًا وَلَا أَمْتَانًا |
| 108. Then-day <i>yatta'be'ona</i> (<i>closely-follow they^z</i>) the summoner, no crookedness for him; and <i>kha'sha'at</i> ⁸⁶ (<i>submittingly-quieted</i>) the voices for <i>Ar-Rahma'ne</i> ; so not hear [you ^s] except a whisper. | يَوْمَئِذٍ يَتَبَعُونَ الدَّاعِي لَا عِوْجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا |

⁷⁷ The word “نسفا” is the *infinitive noun* of the verb. That means *intensifying* the verb’s action *infinitely*. Hence the use of the *interjectional* “what” in the parenthesis to indicate such *infiniteness*.

⁷⁸ The word “واسع” = “Expanded” means *is already broadened to contain/include/comprehend*.

⁷⁹ See the Lexicon attached to this Translation for “*naba'a*.”

⁸⁰ The word “لدن” “عند” as you can say: “عندِ مال و المآل ليس بقبضتك الان” thus, which *closer spatially and more specific*. So, “directly and possessively from” (Us) seems to indicate such *close ness*. See the *لسان*.

⁸¹ See footnote 70 above regarding *ill-cumber*= وزر“ ”

⁸² The Arabs consider “blue-eyes” as a *bad omen*. Or because when *so thirsty* their eyes turn blue.

⁸³ That is they say to each other: you lived in the world *but only ten*, i.e. *slighting* their stay in the world..

⁸⁴ The word “نسفا” is the *infinitive noun* of “نسف,” indicating *intensity*. Hence, “arrant” is prefixed.

⁸⁵ The word “it” is used in reference for, according to *Merriam Webster Dictionary*, “a group or classification of individuals or things.” In this case the *mountains*. But it could also *apply* to the *Earth*.

⁸⁶ The word “خشوع” more than just “bumbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior. But “خشوع” denotes *submission* or *subsiding* of *sight* and *sound* as well. See the *لسان*. So “خشوع الأصوات” seems to mean that *all the voices had subsided in quietness*. Hence, *submittingly quieted*.

109. Then-day benefits not the intercession^w except whom^p permitted for him *Ar-Rahma'no*(=*Ar-Rahman*) and [He] delighted for him a say.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذْنَ
لَهُ الرَّحْمَنُ وَرَضَى لَهُ قَوْلًا

110. Knows [He] what (*is*) between their hands^{w87} and what (*is*) behind them; and not they^z encompass by Him knowledge.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ وَلَا
شُعُّطُونَ بِهِ عِلْمًا

111. And *ana'te* (*distressed/humbled*) the faces (*entities*) for The *Hayyé* (*Living/ Alive*) The *Qayyome*⁸⁸ (*The Ever-Sustainer*); and *qad* (*already and affirmatively*) disappointed whoever [he] bore an injustice.

* وَعَنْتَ الْوُجُوهُ لِلَّهِ الْقَيُّومُ وَقَدْ
خَابَ مَنْ حَلَ ظُلْمًا

112. And whoever [he] works of the righteous-works^w while he (*is*) a believer, then neither fears [he] an injustice and nor a diminution (*of his dues*).

وَمَنْ يَعْمَلْ مِنْ الْصَّالِحَاتِ وَهُوَ
مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا

113. And like *tha'leka* (*afar-that-it/ that*)^x We descended it^x Qur'an^{x89} Arabic; and We variegated in it^x of the menace, *la'alla* (*craving currently unavailable deed that/- perhaps*) they *yattaqoona* (*they z reverentially guard not to displease Allah*) or [*it*] discourses for them *thekra* (*repute-/ Hadeeth-messages/ exhortation*).

وَكَذَلِكَ أَنْزَلْنَا فِرْدَانًا عَرَبِيًّا وَصَرَفْنَا
فِيهِ مِنَ الْوَعِيدِ لَعْنَهُمْ يَتَّقُونَ أَوْ
سَحَدْتُ لَهُمْ ذِكْرًا

114. *Sota'aala* ([He] ever elevated) Allah, The King The Right; and let-not hasten [you^s] by The Qur'an from before that (*to be*) judged/ finished⁹⁰ to you^t its^x revelation;⁹¹ and let-say[you^s]: my Lord [let-*You*]^t augment me knowledge.

فَتَعْلَمَ اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ
بِالْفُرْقَانِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ
وَحْيُهُ وَقُلْ رَبِّ زَادَنِي عِلْمًا

115. And *laqad* (*verily, already and affirmatively*) We covenanted to Adam from before; then [he] forgot;⁹² and [We] found not for him a resolve.⁹³

وَلَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلُ
فَنَسِيَ وَلَمْ يَحْدُدْ لَهُ عَزَمًا

116. And *edh* (*when/ since*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except *Eblisa aba*⁹⁴ ([he] categorically refused).

وَإِذْ قَلَنَا لِلْمَلَائِكَةِ أَسْجَدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسُ أَبِي

117. So We said: O, Adam; verily this (*is*) a foe⁹⁵ for you^g and for your^t spouse; so let not assuredly exits [he] you both from the Paradise^w then (*both have*) misfortune.⁹⁶

فَقُلْنَا يَتَعَادُمُ إِنَّ هَذَا عَدُوُّكَ
وَلَرَوْجَكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ
فَتَشَقَّقَ

118. Verily for you^g in it^w that neither starve [you^s] nor denude/ unclothe [you^s].

إِنَّ لَكَ أَلَا تَجُوعَ فِيهَا وَلَا تَعْرَى

⁸⁷ The statement; “*between their hands*” means before or in front of them.

⁸⁸ The word “**الْقَيُّومُ**” means *The Ever Multitudinous Sustainer of life and everything in existence*, and that is *Allah* (SWT). Such a designation is *one of His most beautiful attributive names*.

⁸⁹ That is: all its words are *Arabic*. So, the word's pronunciation, spelling, and most importantly meaning all are *Arabic*. This shall be complemented by *Arabic tongue expression*, (S 46:12).

⁹⁰ That is until the *entire specific revelation* is brought to the required *end*.

⁹¹ See footnote 11 above regarding *revealed*.

⁹² The word “**نسِيَ**” has dual meanings: (1) “*forgot*” or (2) *dismissed or dispelled*, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to cease paying attention to something. See the *اللسان*.

⁹³ That is to resist temptation.

⁹⁴ The word *aba*=“**أَبِي**” means *categorically (absolutely, without exception)* refused, i.e. *not just simply refused*.

⁹⁵ See footnote 30 above regarding *foe*.

⁹⁶ See Ayah 2, at the beginning of this *Surah*.

119. And verily you^g neither thirst in it^w nortadh'ha([you^s] suffer sun heat).

وَإِنَّكُ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى

فَوَسَوَسَ إِلَيْهِ الشَّيْطَنُ قَالَ يَتَعَادُمْ
هَلْ أَدْلُكَ عَلَى شَجَرَةِ الْخَلْدِ وَمُلْكِ
لَا يَبْلِي

120. Then whispered to him the Satan, said [he]: O, Adam shall I lead you^g over the immortality tree^w and a proprietorship not decays [it^x].

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتْهُمَا
وَطَفِقَا تَحْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ وَعَصَى إِذْ أَمْرَهُ رَبُّهُ فَغَوَى

121. So both ate from it;^w then appeared for them both their [both] saw'ato (private parts) and ttafeqa (both took-on/ set about) yakh'ssefa'ne(both covering with/ by leaves) over them both from the Paradise's^w leaves; and disobeyed Adam his Lord, so ghawa⁹⁷ ([he]:indulgently strayed and consequently was disappointed).

ثُمَّ آجَبَهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

122. Afterwards ejtabaho (favorably and directly selected him) his Lord then [He] relented on him and hada ([He] divinely-guided).

قَالَ أَهْبِطَا مِنْهَا حَيْئًا بَعْضَكُمْ
لِبَعْضٍ عَدُوٌ فَإِمَّا يَأْتِيَنَّكُمْ مِنِ
هُدًى فَمَنْ اتَّبَعَ هُدًى فَلَا يَضُلُّ
وَلَا يَشْقَى

123. Said [He]: ebbetta (let-you both: emigrate/ immigrate/ dwell/ dwell-basely) from it^w together; some (of) you^b for some foe;⁹⁸ then either/whenever⁹⁹ assuredly comes (to) you^b from Me a hudan (divine-guidance), so whoever etta'ba'a ([he] closely-followed) My huda (divine-guidance) so neither strays [he] nor ysh'ga ([he] receives misfortune).¹⁰⁰

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ
مَعِيشَةً ضَنْكاً وَخَشْرَهُ يَوْمَ الْقِيمَةِ
أَعْمَى

124. And whoever[he] shunned a'n(off) My thekre (Qur'an/ Allah's message), then verily for him (is) a straitened living-she;^y and [We] throng him The Qeyamatey's^w (Judgment's) Day^x blind.

قَالَ رَبِّ لَمْ حَشَرْتَنِي أَعْمَى وَقَدْ
كُنْتُ بَصِيرًا

125. Said[he]:O, my Lord why thronged me You^h blind while qad(already and affirmatively) I was basseeran(sharp seer).

قَالَ كَذَلِكَ أَتَتَنِكَ إِذَا تَبَّعْتَنَا فَنَسِيَتَنَا
وَكَذَلِكَ الْيَوْمَ نَنسَى

126. Said [He]: like tha'leka (he-that afar-it/ that) came^w (to) you^g Our Aya'te^w (messages/ signs) then forgot¹⁰¹ (ceased paying attention to) it^w you^h and like tha'leka today(are to be) forgotten¹⁰²(no attention to be paid to [you^s]).

وَكَذَلِكَ تَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ
بِعَائِدَتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُ
وَأَبْقَى

127. And like tha'leka(as far that it/ that)^x[We] requite whom^p [he] squandered and not believed [he] by his Lord's Aya'te^w (miracles/ signs/ proofs); and surely the Hereafter's^w torment(is) harder and abqa¹⁰³(more abiding).

أَفَلَمْ يَهِدِ هُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ
الْقَرْوَنِ مَمْشُونَ فِي مَسِكَتِهِمْ إِنَّ فِي

128. Has then not yahdey(to be divinely-guided) for them how many¹⁰⁴We perished before them of the generations, they^z walk in their dwellings; verily in tha'leka(as far-

⁹⁷ The word "إِنْهَمَكَ فِي الضَّلَالِ وَخَابَ" = "غَوَى". see اللسان. So he indulgently strayed and consequently was disappointed.

⁹⁸ See footnote 30 above regarding *fpe..*

⁹⁹ This "ما" in "فَإِمَّا" is "الخِيَارِيَّةُ أَوِ الزَّمَنِيَّةُ" the "optional or durational ما." Not an "extra" "ما" as some say. I believe there is *not* any extra in the Qur'an.

¹⁰⁰ See Ayah 2, at the beginning of this Surah.

¹⁰¹ The word "نسى" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: "We forgot you," (S 32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to something*. See اللسان.

¹⁰² Ibid, regarding *forgot*.

¹⁰³ See footnote 58 above regarding "أَبْقَى."

¹⁰⁴ The word "كم" is an *interrogative exclamatory particle*, meaning: "how-many," "how-much," "how-long."

that-it / that)^x surely (are) Aya'te^w (signs) for possessors (of) the nuha¹⁰⁵ (inhibitive-intellects).

129. And lawla(had it not been for) a preceded^w word^w from your^t Lord, surely [was] an imperative and ajalon (term-limit) musamma¹⁰⁶ (that which is designated and/or named).

130. So issber (let-hold on patiently [you^s]) over what they^z say; and sabbeh¹⁰⁷ (let-say[you^s]: subhana Allah) by your^t Lord's praise before rise^x(of) the sun and before its^w setting; and of the night's segments then sabbeh¹⁰⁸ and naha're's (between sunrise and sunset) ends, la'alla (craving currently unavailable deed that, perhaps) you^g delight [you^s].

131. And let-not assuredly extend [you^s] your both eyes^w to what matta'na (We let relish the temporary worldly delights) by it^x azwajan¹⁰⁹ (kinds) of them, the life's^w flower^{w110} (of) the world^w to essay them in it; ^x and your^t Lord's rez'qo^x (provision/victual for sustenance)^x (is) khayron (choicer-/superior/worthier) and abqa¹¹¹ (is more abiding [it^x]).

132. And let-command[you^s] your^t family^w by the Prayer^w and issta'ber¹¹² (let-acquire-patience [you^s]) on it; ^w not ask you^g [We] a rez'qan^x (provision/victuals for sustenance)^x; Nar'zoqo ([We] give victuals for sustenance to) you^g and the aa'gebato (consequence)^w (is) for the taqwa¹¹³ (reverential guarding against Allah's displeasure).

133. And said they:^z lawla (why does not) ya'atee^x ([he] produces/-comes about to)^x us by an Aya'tan^w (miracle) from his Lord; has [and]¹¹⁴ not ta'atee^w (come/shown to)^w them evidence^w (of) what (is) in the writs¹¹⁵ the firsts.^w

134. And had surely We perished them by a torment from before him¹¹⁶ surely (would have) said they:^z our Lord lawla (why have not) [You^s] sent (to) us a messenger, so that natta'be'a ([we] closely-follow) Your^t Aya'te^w (messages/signs/proofs) from before that [we] (self) humiliate or [we] (self) disgrace.

ذَلِكَ لَا يَتَرَأْسُ الْأُنْهَىٰ

وَلَوْلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَكَانَ
لِرَامًا وَأَجَلٌ مُسَيْ

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طَلُوعِ الشَّمْسِ وَقَبْلَ
غُرُوبِهَا وَمِنْ ءَانَاءِ الْيَلَىٰ فَسَبِّحْ
وَأَطْرَافَ الْهَارِ لَعَلَّكَ تَرْضَىٰ

وَلَا تَمْدَنَ عَيْنِيكَ إِلَىٰ مَا مَتَعْنَا بِهِ
أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الْدُّنْيَا
لِنَفْتَهُمْ فِيهِ وَرَزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ

وَأَمْرُ أَهْلَكَ بِالصَّلَاةِ وَأَصْطَبَرْ عَلَيْهَا
لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعِيْقَبَةُ لِلتَّقْوَىٰ

وَقَالُوا لَوْلَا يَأْتِنَا بِعَايَةٍ مِنْ رَبِّهِ
أَوْلَمْ تَأْتِهِمْ بَيْنَةٌ مَا فِي الصُّحْفِ
الْأُولَىٰ

وَلَوْ أَنَا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ
لَقَالُوا رَبِّنَا لَوْلَا أَرْسَلَتْ إِلَيْنَا
رَسُولًا فَنَتَّبَعْ ءَايَاتِكَ مِنْ قَبْلِ أَنْ
نَذِلَ وَنَخْزِي

¹⁰⁵ The human “intellect” has *many names* in Arabic, depending on what needs to be communicated in terms of its various functions, among them is the “inhibitor” or the *inhibiting*, or the *inhibitive intellect*,” i.e. that which *inhibits* a person from doing the wrong things, under “normal” circumstances.

¹⁰⁶ The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*.

¹⁰⁷ The phrase “subhana Allah,” means: *hallowedly and marvelously deeming Allah transcending all defects, and all solemnly stand in awe and utmost consecration of Allah*.

¹⁰⁸ The word *sabbeh* means: (*let-say* [you^s]: *Subhana Allah*, see footnote 3321 above regarding *subhana Allah*).

¹⁰⁹ See footnote 42 above regarding *نَوْج*“نوج”

¹¹⁰ The “flower of the life of the world” means the splendor of enjoyment in the life of the world.

¹¹¹ See footnote 58 above regarding *أَبْقَى*“أبقي”.

¹¹² The word *اصطبر*“اصلب” means *acquirer patience* or he who was being tested for his *patience* or *acquiring it*.

¹¹³ The word “taqwa”=“تقوى” means: (1) *adherence to Allah's Criteria of prescription and proscription in order to obtain His pleasure*. And (2) it is *guarding and protecting against Allah's displeasure or any undesirable outcome*.

¹¹⁴ The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (أ), (و), (لـمـ) “أَوْلَمْ,” meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (أ) = (and) component is (أ) of coupling which normally commences the sentence. However, because there is an *interrogative particle* which takes *precedence* for beginning a sentence. See the *Lexicon* attached to this *Translation* for more elaboration.

¹¹⁵ The word “صحف” = “wrists,” is a “broken plural,” so its *qualifier* is to be *feminized*. Hence: [she-firsts].

¹¹⁶ That is the messenger to them.

135. Let-say [you^s]: each (is) *mutarabbesson*¹¹⁷ (*he that looks out/ awaits*); so *tarabbasso* (*let look out/ await you^z*) then you ^z shall know who ^p (*are*) companions (*of*) the even/just the *Sseratte* (*road/ way*), and who^p *ihtada* ([*he became divinely-guided*]).

قُلْ كُلُّ مُتَرِّبِصٌ فَتَرَبَّصُوا
فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الْأَصْرَاطِ
الْسَّوِيْ وَمَنْ آهَدَى

¹¹⁷ The word “ترَبَّصُ” means to remain awaiting for further development (good or bad) to happen to another. See [الهادی](#) +